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JAMES E. HUGHES Editor and Publisher

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Light is breaking.

All is not said or done.

Greet each new dawn with a smile.

Freedom has but one, universal meaning.

In Washington's deathless splendor gleams the glory of millions.

Christian souls are necessarily labeled as perishable property.

There's lots of work and little fun in trying to reform the world.

The man in the moon cares not whether we be Baptist, Methodist or Mormon.

It has been unanimously decided that preachers are an abominable nuisance and should be dispensed with.

Religious science is founded on fopperies and stuffed with infinite labor into the fat heads of its dupes.

Members of Congress arrived in Washington ahead of time to avoid paying railroad fare because of the anti-pass law.

Now that scientists are discussing the "disappearance of the blonde type in America" they might look out for a corner in the peroxide of hydrogen market.

Why call man the lord of creation? He is but the idle sport of Time and Space. His yesterday is forgotten and his tomorrow is altogether unknown.

According to the orthodox plan the Almighty is constantly looking for new jobs to afflict with pestilential sores and fool friends. Why it is they do not know but he just simply does it, that's all.

Thorace once said, "You have built a castle in the air! Then put a foundation under it." The sentiment is beautiful and admirably expressed. There is nothing to a man who cannot build an air castle and enjoy it.

It has been well said that in a multitude of counsel there is wisdom and with free discussion upon all subjects we can better guard against the encroachment of power and maintain the modicum of liberty which our fathers bequeathed to us.

The French people have not only abolished the divine right of Kings, but they now deny the divine right of the church. When this notion gets firmly imbedded in the heart of American sovereigns we will no longer exempt the million dollar church from taxation and lay heavier tribute upon the laborer's coat.

If the Christian nations have a duty to perform in the matters of King Leopold and the people of the Congo, how are they to escape a like duty in regard to Emperor William and the Ibentotists? The same with England and the Boers? This may be a mighty good time to apply the "square deal" as a standard of international action.

Congregations that can afford to build fine churches and export saving grace to the pagan peoples of foreign climes, can well afford to pay taxes and help the American heathen out of the hole. A million men out of employment pacing our streets in grim despair; a million children reared in ignorance and crime; a million women basking between want and social infamy, and the church still preaches that we must give, give, as if the widow's mite is necessary to support a pauper deity.

The anti-mormon crusade is still on. This reminds us that Abraham, Isaac and Jacob lived in an age of general ignorance, yet while accepting the Hebrew patriarchs as God's anointed, the time-serving Christians have hounded and persecuted those who do not conform their social life by these divine models. It may be true that they had more than one wife, held wrestling matches with angels and washed the feet of the feathered bipeds and we may presume that they had learned how many female avatars the average wilgrim on the heavenly turnpike might possess, yet it is difficult to imagine the Almighty allowing a sawed-off dude like Solomon to have a full thousand and compel such lusty animals as our modern preachers to confine themselves to but one. Truly, religion is a wonderful party is not dead. Its spirit is as living today as it was in the last decade of the eighteenth century. Its members hate God, they hate Christ, they hate his religion as much as ever their fathers hated them. It is easy to show that I am not misrepresenting the French anti-clericals or their spirit. They make no secret of their hatred of Christianity.

When one considers the bloody pages of history that have been written by this very Christian nation, of which Cardinal Gibbons prates so seriously, he must be commended as being a brave man for giving utterance to such expressions as quoted above. In viewing the situation it is evident that he keeps one eye closed. He protests against the present but endorses and approves the past. Was it not this very religion of Christ that brought into existence the Jacobin party and the French revolution and did not Robespierre, the representative of Christ in that awful period use the Jacobin party to put to death those who did not agree with him, keeping up the bloodshed until it drowned him?

And suppose the French anti-clericals of today have no love for this religion of Christ, have its followers in this, or any other country, any love for the anti-tercerials? Can their hatred of religion be any more severe than the hatred of religion for them? Has not this same religion always manifested a rancorous hatred for whatever opposes it. Ah, Gibbons, your plaint is tainted with hypocrisy. Your sorrow is caused from the fact that the anti-clericals in France now have the reins of government in their hands and that your church is down and out. Were the situation reversed you would soon show your hatred for the anti-clericals. That hatred would be demonstrated to-day just as it has been in the past. So far as France is concerned the religion of Christ is getting all that is coming to it and all that it justly deserves. France has suffered fearfully at its hands. Now France is determined that no more sorrow shall be laid on its doorstep because of what the religion of Christ can do. It is for this reason that the Cardinal's shoe pinches.

The Blade admires the French government in that it openly shows its hatred of the Christian religion, for the latter has never hesitated to manifest its hatred of those it could not coerce or bulldoze and history is now striking a balance.

Fortunately for the American people, and fortunately for the French government, the American people have a peculiar habit of looking at things in their own way and from the signing of the Declaration of Independence they have refused to look at things the same way as those who are manifestly interested in one view only. So it will be in the present conflict between church and state in the French republic, our people will view it from their own standpoint and if it be the purpose of Cardinal Gibbons to so arouse the religious passions and prejudices of Americans that they can extend financial or physical aid to the adherents of the Vatican in France for the purpose of resisting the edicts of the government, then Gibbons will simply create a cataclysm at home which will engulf and swallow him.

In his diatribe against the French people Cardinal Gibbons unwittingly reveals the motive of the church party in resisting, as they do, the separation law. He says, "I will leave life without the faith in American love of justice and liberty and humanity which has been my comfort and support and hope during a long career, if I believed that my countrymen (the American people) would knowingly see tens of thousands of honest men and noble women robbed of their just income and means of support and people brutally wounded by all that they hold dearest and most sacred."

Rather a fine play on words, my Dear Cardinal, but they won't stand analysis. It is not only because of our American love of liberty, guaranteed as a constitutional right, that Gibbons has enjoyed the blessed privilege of plying his profession in America with but let or hindrance, but it is the hundreds of thousands of American dollars that have been poured into his lap, that have constituted his "support during a long career." This does not apply to Cardinal Gibbons alone, but to every preacher of any church or denomination whatsoever. Stop the flow of spondulix and the preacher, be he Cardinal, or of less degree, will seek another habitat where they find a more golden harvest. It is easy to love both Christ and country on a full stomach, but starveling preachers are compelled to resort to divers devices for raising the wind. It is meet and right that Cardinal Gibbons should "love the American people" for they have been exceedingly kind to him. But to proceed.

The Cardinal very frankly states that the French separation act has deprived thousands of men and women, living on church work, of their means of support. Here is where the shoe pinches most. "Church workers are non-producers. They are all large consumers. Producing nothing they must needs subsist upon what others produce and they always have a hand extended, with open palm, for a portion thereof. The Blade denies that any preacher, of any denomination, in receipt of a salary for simply preaching, is drawing a "just income." He is drawing an income, true, but it lacks the meaning and qualification suggested by the preacher, just. It is not just, but unjust. The preacher takes all and gives nothing in return because he has nothing to give but a string of empty words and meaningless phrases. The Blade denies that in enforcing the separation act the government of France is "robbing" any man or woman no matter what their connection or position with the church might have been. The French government has simply prevented that class from long or robbing the people. While these men and women may have been deprived of an income, which, by right, they ought never to have had, they have not been deprived of the right or privilege of following some other and more useful employment which, in the end, will make them more useful and more desirable citizens.

Proceeding further, Cardinal Gibbons rails at the officials and the governmental leaders in France, saying:

"I am weighing my words, and I say with deliberate conviction that the leaders of the present French government are actuated by nothing less than hatred of religion. In France the Jacobin

party is not dead. Its spirit is as living today as it was in the last decade of the eighteenth century. Its members hate God, they hate Christ, they hate his religion as much as ever their fathers hated them. It is easy to show that I am not misrepresenting the French anti-clericals or their spirit. They make no secret of their hatred of Christianity."

When one considers the bloody pages of history that have been written by this very Christian nation, of which Cardinal Gibbons prates so seriously, he must be commended as being a brave man for giving utterance to such expressions as quoted above. In viewing the situation it is evident that he keeps one eye closed. He protests against the present but endorses and approves the past. Was it not this very religion of Christ that brought into existence the Jacobin party and the French revolution and did not Robespierre, the representative of Christ in that awful period use the Jacobin party to put to death those who did not agree with him, keeping up the bloodshed until it drowned him?

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There is one thing of which Cardinal Gibbons can rest assured, namely, that the American people, whether he continues to believe in their love of liberty and justice and humanity, or otherwise, will never lift a hand against the French people to aid the Christian religion whether it be through the Romish church or any other faction. The Cardinal can wear this bouquet on his red hat and call it setted.

SECRETARY SHAW'S POLITICAL ECONOMY.

Every life saved is a national asset.

Every thought stirred into activity is freedom's gain.

The former is the battle cry of the army of industrial freedom and the latter of that of the great army of intellectual freedom.

Although striving for different results along different modes of work the two are almost identical, they are allies in the cause of human emancipation and must remain allies from the very nature of things until the ends sought have been accomplished.

Where men are thought bound they wear industrial fetters. Where industry is manacled with the chains of peonage there can be no such thing as Free-thought. In all strictly orthodox communities, states, or nations, labor is at the lowest ebb, the poor being kept poor that the rich may grow richer. Intellectual liberty is handicapped where the people are kept in servitude to ruling powers no matter their character or conformation.

These are self-evident truths. They need no demonstration. They prove themselves. Human history furnishes abundant examples and these facts are now being noted by thoughtful people the world over and the tocsin sounds vigorously. The advocates of both suffer from the world's contumely. The man or woman who would save a human life by opening the doors to industrial freedom is denounced as an agitator, a demagogue, a dangerous person. Those who would do and propagate the teachings of Free-thought are made to suffer a social ostracism and in many cases a business boycott is instigated against them. Under such conditions is it strange that the laborer should organize for mutual help and mutual support in the unequal struggle and is it not strange that the advocates of mental liberty do not and will not organize for similar motives? Just as labor learned the secret of organization from capital so do Free-thinkers acquire an object lesson in the value of organization from the results the church has accomplished through it.

In face of all this, as it concerns our national industrial life, Secretary Shaw, of the United States Treasury, declares that we are too prosperous and suggests that if we would prosper we must curtail our prosperity. Prima facie this is illogical, but he declares, as if to prove his contention, "We are growing more crops than we can harvest and are harvesting more crops than we can haul to market." This paradox comes from one who has occupied the most important and most prominent position in the Cabinet for years. We do not claim to be experts along the lines of industrial problems, nor do we boast a panacea for our industrial ills, but we do know that Shaw is absolutely and altogether wrong, nay, that his statement is actually idiotic.

Did it ever occur to Secretary Shaw that to solve the problems of transportation and distribution would mean the solution of the industrial problem? Did it ever occur to Mr. Shaw that the unequal distribution of crops and crop values, together with the confiscatory charges for transporting crops to market have created the very conditions of which he seems to complain? Did it ever occur to Mr. Shaw that with cheaper rates of transportation our crops could be hauled to any market and sold at a profit instead of loss? Did it ever occur to Mr.

Shaw that the tariff on freight established by the railroad companies for transporting crops multiply their cost many times? Did it ever occur to him that there are enough idle men in the country to harvest all the crops twice every year if needs be? At the best the ideas of political economy contained in Mr. Shaw's figure of speech is exceedingly hazy. He uses strange logic for a man who claims to have saved the country from financial panic several times during his term of office.

That Mr. Shaw is wrong there is no doubt. There is a plenty of idle labor. Of this there is no doubt. If there is any idle labor in the country the industrial error comes not from growing too much crops. Even if the crops be large railroad building in America has not become a lost art and the car shops can still turn out their products. The best answer to such political doctrines would appear to be to first make it profitable for men to live decently by their labor and having done this then to increase and cheapen transportation facilities.

Mr. Shaw would restrict production, which means to lesson the demand for labor. Sound political economy would increase consumption and there would not only be enough work for idle hands to do but an adequate compensation would accrue. The solution of the problem is simply that of transportation and labor. Give both greater freedom.

COURAGE, NERVE AND TOLERATION.

Courage alone conquers.

It is not cheek, or gall, that enables men to pull through a tight place with success, but nerve force.

The greatest and hardest worker, in his particular line, that the world ever produced, was Napoleon, and he suggested that the one great thing the world needed most was courage. Napoleon was right. Courage is needed and when called upon it should be ready. This is a truth that many workers in other fields have discovered for themselves and have applied it with more or less success. About the very best that a worker can have is nerve. It is an asset, however, that depends upon circumstances for it will carry a man through a crisis to success and again he might have succeeded just the same had he been without it. The worker who has the nerve force, the courage to go at it and stick, will always win where the weak and timid will be bound to fail.

One of the troubles with some men is that they confuse nerve with cheek. These prefer the bold effect of the man who is always shouting about himself, who can elbow his way through crowds, and they have scarcely deigned to notice the quiet, self-contained advance that is made by the man with the real, iron nerve.

Above all never let it be said that you are a quitter. This class never get anything in this world. Any successful man can find times in his own experience when he was tempted to quit on this or that proposition, but held on, stuck to it with nerve and courage, and, finally, success came. There are plenty of men who make it a point never to quit. In this wise man tries to hit the mark. He tries to achieve what he has set out to achieve. In this case the best aids he can have is nerve force. He will not submit to oppression for once his nerve is lost it will never come back with the same strength. Nerve is a thing of steady growth. It does not spring up in a moment like a firefly, gives a flash and is gone. It is there to stay if you will but encourage it. The main idea is to have something to do in life that will make life happier and better and then set out to get it.

Ah, friends, could we but instill these notions into the heart and brain of American Free-thinkers how rapidly our cause would spread. In but a little while it would be more fashionable to be an orthodox Christian. Principally, we are to blame. Many Free-thinkers lack tolerance. They have permitted the weeds of intolerance sown in childhood to encumber the mind and while demanding freedom of thought for themselves deny the same right to others who have happened to reach just a little further than they. What they need is a nerve tonic and a courage cultivator. Wholesome thoughts will weed out the tares that have crept about the brain and the good seed will have a chance to grow.

Then let us get more nerve, more courage, and these will make us more tolerant of the rights of others.

Once more, courage alone conquers.

Be brave.

PAINE MEMORIAL ISSUE.

The Blade is pleased to announce to its readers that the issue of Sunday, January 27, 1907, will be made a special Paine Memorial issue the better to perpetuate the memory of him who gave old glory to the skies.

Should any of our readers desire extra copies they should be ordered at once that we may print a sufficient number before the type is destroyed. We will send one copy to any address for five cents or six copies for twenty-five cents. This issue will do much to honor the memory of Paine and by a wide distribution will tend to correct so much that has been misstated in American history, or left out altogether for suspicious reasons. In order to justify our subscribers in sending for extra copies we give a brief synopsis of what the issue will contain.

There will be a picture of Paine, surrounded by copious extracts from his pen. The data to be furnished will be both historical and argumentative contributed by some of the best known writers on Free-thought in America. Among the contributors will be Thaddeus B. Wakeman, of New York; Mrs. Josephine C. Henry, of Versailles, Ky.; Dr. J. B. Wilson, Cincinnati; John F. Clarke, of Arlington, Md., and small contributions from several other good writers. In addition to these contributions the editorial pages will be devoted to the soldier-author of the American Revolution so that in its

FORM FOR A NEW PRAYER

Made in Answer to Secretary Shaw's
Remarkable Notice of Offering
Prayer To Subvert National
Prosperity.

CEMENT THE BOND OF
GOVERNMENT AND MONOPOLY.

(By DR. T. J. BOWLES.)
In a recent speech at Washington
city Secretary Leslie M. Shaw said to
his audience:

"To those who still pray: get down
on your knees and pray to God to save
the country from its prosperity."

In a recent speech Dr. Shaw's re-
quest the following prayer has been
suggested by one of the greatest and
best men in the United States, and I
earnestly advise all praying people to
paste it in their hats, and if possible
commit it to memory, so as to be in
readiness when unexpectedly called on
to pray in a religious or political as-
sembly:

"O God, we come to Thee at Secre-
tary Shaw's request on our bended
knees and implore Thy mercy. We ask
Thee, O Lord, to save the country from
its prosperity. If the request in the plain-
tive of Thy mercy save this country
from us, then we beseech Thee to save
us from the country. Thou art aware
how yellow journalism hath arrayed
the rabble against Thy servants. Be-
hold what they have done to Thy ser-
vants, James Hazen Hyde, Richard
McCurdy, our Causseaux, and Judge
Hamilton, the keeper of the yellow
dog. Our names have been dragged
before grand juries, and did not Thy
faithful servant, John D. Rockefeller,
have the time of his life dodging an
office of the law?

"We have been called to the
court of justice, and had it not been
for the humanity both of some of us
would have gone to the penitentiary. President
Roosevelt now wants to tax
our incomes, and did not Contelyn tax
our incomes to the full limit to make
Roosevelt's calling and election sure?
Thou knowest, O Lord, that we have
tried to save the country from its
prosperity and that we have succeeded
fairly well. Had it not been for our
handwork, O Lord, wage earners,
farmers and legitimate business men
would be living in palaces, like The
humble servants, and spending their
years at the opposite of Europe."

"They, too, would be pursuing
liberty and happiness in automobiles
and knowing as we do the beauties of
prosperity we would be unable to save
the masses from its consequences.
Thou knowest, O Lord, that in order
to get the riches with which we build
libraries, support churches, endow
colleges and build universities, it was
necessary to crush competitors, under-
pay our employees, overcharge our cus-
tomers, own political bosses, corrupt
courts, bribe officials, gobble up franchises,
and buy lawmakers like cattle.
All these things, O Lord, we did in
Thy holy name. Therefore we ask
thee, O Lord, to let the heathen rage
and the common people imagine in
things. We have done our best to
save the country from its prosperity,
but Thy servant, Secretary Shaw, says
that we need Thy help to complete the
job."

"Therefore we beseech Thee to
smile upon us while we subvert popular
government, prevent the election of
United States Senators by the people,
crush municipal ownership, subvert
trusts from harm, detect direct nomi-
nations for public office, subsidize the
public press, cement the bond between
political bosses and private monopoly,
loot funds reserved for widows and
orphans, and ours shall be a
share of the swag, worlds without end.
Amen."

BRITISH SKY PILOT

(Continued from page one)

lords of heaven and hell, will take care
that he is kept under some control.
His "lowest passions" might suggest
an act that would lead to twelve
years' penal servitude. Surely it might
be "worth while" to practice self-re-
straint if only to avoid that unpleasant
experience. We hope the revered
gentleman's head (letting his heart
alone) is equal to this simple calcu-
lation.—London Freethinker.

Now here the young men speak for
themselves. The youth of a class of
students in the Columbia University,
New York City, was put to the test not
long ago, according to the newspapers,
by the propounding, among others, the
following question:

"What difference would the non-ex-
istence of God make in your daily
life?"

Thirteen of the young men said it
would not make the least bit of dif-
ference in their daily lives if they had
not heard of God.

One bright young fellow was can-
died to say, while admitting there
was probably such a being in exist-
ence, "If God did not exist he should

feel a greater responsibility for his
acts, and have a greater fear of doing
wrong."

The words of the young men are in
great contrast with the emotions and
mental make-up of the Rev. J. E.
Pope. I have heard clergymen in
my own country say the same things.
Surely, their religious education must
have been defective. Goodness should
not depend on religion, but relig-
ion should nourish my goodness."

Historically atheists are among the
best people in the world—men and
women. Adam Smith, author of the
"Wealth of Nations," said: "Hume,
the atheist, was as near perfect as the
fruity of human nature would permit."
John Stuart Mill was called the
Saint Athelst. When a clergyman
asked him, "Blah Athelst," what do
intelligent men think of his ability and
research.

Madison, Ga.

FOUND THE WAGES OF SIN

Open Gas Jet Tails the Story and
the Disgraced Priest With His
Paramours Are Found Dead
Together.

HAD BUT RECENTLY PREACHED MAN TO HELL

Ignominious death followed the sus-
pension of Rev. Charles S. Quinn from
the post of assistant pastor of St.
Agnes' Roman Catholic Church, this
city. His body and that of Miss S.
Kiley, the former housekeeper at the
rectory here, were found this morning
in a room on the second floor of a
boarding house at No. 228 East
Elizabeth Street, New York. Gas
was flowing from a fixture used in at-
taching a brazier, but a jet burning
just above it indicated that the
deaths of the pair had been caused by
accident.

Father Quinn was well liked by the
parishioners of St. Agnes, but about three
weeks ago he was removed by Bishop
McPaul, of the Trenton Diocese,
because of ugly rumors floating about
concerning his fondness for Miss
Kiley, the attractive and intelligent
housekeeper. Nor was that the sole
cause of his dismissal in disgrace.

At the funeral services over William
McAuliffe, a local character, who had not
led the best of lives, the assistant
priest said:

"God will surely reward you, this
body should never have been permitted
to enter this church. His funeral
services should have been held in a
harm."

Scandals of a financial nature were
also in circulation and finally a com-
mittee of the parish visited Bishop
McPaul and Father Quinn's dismissal
followed. About a week later Father
O'Farrell, pastor of the church, died
and disgrace of his assistant, as well
as the funeral services over William
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Father Quinn left town and had not
been seen here since, so that news of the
double tragedy caused a big sensation
here. Miss Kiley left the rectory
about a week ago.

Mrs. Wallace, proprietor of the New
York boarding house, said the couple
had been at the house since Tuesday
evening. The man called at the house
last week and inquired about the price
of a room for a married couple. When
informed that it would be \$4 per week
he said that was rather too much for
him to pay, as he was out of work.
He was not seen again until Tuesday
day, when he came and engaged the
room. In the evening he returned
with the woman.

The couple carried between them
four grips and suitcases. In one of the
suitcases the Coroner found some
silverware. These consisted of spoons,
knives, forks, ladies' sugar tongs and
a few other small pieces. One of the
smaller spoons bore the name "O'Far-
rell."

On a bureau in the room was found
a telegram which Father Quinn had
sent Miss Kiley, summoning her to
meet him in New York.

PULPIT

(Continued from page one)

"Beyond the mere superficial Chris-
tianity has not as yet been taught in
the churches and therefore it cannot
be truthfully said that Christianity in
New York is a failure, because it has
never been a fair trial."

"I am not leaving the Church; I am
simply seeking to accomplish the mis-
sion of Jesus, and I believe as conditions
exist in New York to-day I can
do no better outside a church building
than in one. In the theatre I have
leisure there will be a common meeting
ground for all the people, irrespective
of poverty or riches."

uch the preacher is ex-
pected to converse the heretics of the
past; I believe the preacher should be
a prophet, not a parrot, and should
contribute both with pen and voice to
the moulding of the future. Christi-

anity is animated by a social spirit,
but it is a fact of history that the
churches for full 1500 years, as a whole
have been the enemies of the classes.

"I agree upon the new work be-
cause I long for a freedom which no
man can enjoy in a pulpit. The pul-
pit in America, with here and there a
notable exception, is a coward's cas-
tle. With my pen and my platform
I can, if necessary, preach for the
love of it, and I emphatically say
that there will never be in any pulpit
in America a free expression of hon-
est opinions as long as the conscience
of the preachers are held in bondage
and thralldom by a paid salary."

PRIEST OF HIS OWN FAMILY

is the Part That Should Be Played By
Every Man—What Happens To
One Must Happen To All.
The Truth Can Hurt No
Man.

STRONG ARTICLE REPRINTED
FROM TAMPA TRIBUNE.

The following splendid article has
been sent to us for publication. We
do not know the author, but as it
came from a friend whom we do
know, and because of its real merit,
the Blade is pleased to use it. It ap-
peared in the columns of the Tribune
published at Tampa, Florida, and it is
a good sign of intellectual progress
when a newspaper that has to depend
upon the general public for support
will print such an article. It reads
as follows:

Persons who witnessed the
spiritual match between Teed and Cudly
and who think they are equally in
error to present a few thoughts on
that subject. Now that old beliefs
are being torn up and so many are
saying "I den, I cannot believe," it
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Persons who witnessed the
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